1:Nimuendajú E-5 (1941-1942) 1952
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with clay. In Igarapé na'inẽ-tɨ I saw the remains of a structure of this kind, which had been inhabited until about fifty years ago. 342

Midway in the wall of the roof bay at either end was a door (i''ya) made of a special and very durable thatching called čatɨ'' and small poles of paxiuba. The door was completely free from the house and was removed and propped at one side when not in use; it was closed from the inside by a crossbeam.

These houses were tightly constructed in order to serve as a refuge from mosquitoes, for, unlike the Omágua, the Tukuna formerly did not have the mosquito net. Through contact with the Neobrazilians, however, they at once recognized the enormous advantage that this article offers in a region permanently scourged by mosquitoes, and today mosquito nets are found in all Tukuna houses. [177] [352]

Modification of house type.—The introduction of the mosquito net completely altered the style of dwelling. Since it was no longer necessary to seal the house hermetically, the walls were abandoned, and today they are only rarely seen. Many Tukuna also gave up one or both of the semicircular roof bays, lengthening the central section to compensate for this, so that an open, rectangular shelter finally resulted. This is probably the type to which Tessmann refers when he speaks of the quadrangular Tukuna houses.

Formerly the Tukuna dwelt exclusively on firm ground, and the construction of their houses was not suitable to another environment. After they spread out along the banks and islands of the Solimões, many found their dwellings periodically invaded by the flooding river. They were therefore obliged either to live on a platform of poles, like the Omágua of old, or to move temporarily to more solid ground.

Occasionally I encountered a type of structure for which I have no certain explanation, namely, a rectangular house of small dimensions (3 by 4 m.) resting on tall poles 2 m. high or more. This construction is certainly not an adaptation to the floods, for the houses I saw were all on solid ground. With one exception, all were found in the yard of a larger and more usual house.

These little dwellings are always inhabited by bachelors or by newlyweds; I am therefore inclined to regard them as derived from the small "loft" which is always found below the highest part of the thatched roof and more or less at the same level as these separate houses. These lofts also serve as dormitories for bachelors or newlyweds. According to the Tukuna, the small houses are a recent innovation, adopted by their inhabitants "because they thought it better that way." Perhaps the innovation is due to the growing individualism of the new generation. It does not appear to me to be an element borrowed from another native culture. [176]

With the exception of a few dwellings of some Tukuna who snobbishly vie with one another in copying the shanties of the Neobraziliians, the houses of these Indians are even today outstanding because of the elegance of their light yet strong furnishings, and their ample and spacious construction. On the Jacurapá, a tributary of the Içá, I measured one that was 31 by 15 m., and 10 m. high, yet this was not one of the largest.

These Indians construct such spacious dwellings because their villages have no houses exclusively for festivities and, since all celebrations stem from private ini- [345]

[1] T., na-rɨ-konẹ, "tongue of anteater."

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342 tiative, they must be held in the several private houses. Furthermore, on these
[345] occasions one can count on the presence of perhaps three hundred or more persons; hence houses of the measurements given above are barely adequate, since most of the ceremonies take place inside the house, not in the yard.

Names of houses.—Formerly, every house had an individual name given by the
342 owner who built it. Some house owners observe this custom even today. The con-
552 struction completed, the owner invites neighbors and friends to a "hair-trimming party" (the reference is to the irregular tips of the new thatched roof), and on this occasion he announces the name, chosen by himself freely and not dependent on the clan, as are the names of persons. Some examples: či:'ru-gi̯ne (či:'ru, swallow; gi̯'ne, dwelling); čẹi̯'ne (čẹi̯', to soar in the air); pa:'rʊ (the name of a mythical *serro* [p. 141]); ṇi̯rẽ-gi̯ne (ṇi̯, to float; rẽ, tied together); taiṽe-gi'ne (taiṽe', "tauary, a tree [*Couratari* sp.]), the house of the culture hero dyoi'.

Interior and living accommodations.—Attached to the walls is the most characteristic object of the modern house, a sort of stage or platform of paxiuba palm at least 2 by 1.5 m., but usually much longer. Its elevation varies from 10 to 70 cm. In houses inhabited by more than one family there is a platform for each family, besides the previously mentioned lofts beneath the roof.

Seated upon these platforms, the Indians pass the better part of the day, working
352 or conversing. And here at night they spread out large cloths made from the inner
513 bark of the *tururí* tree[a] and erect the mosquito nets. Formerly, there was no such platform; it became necessary only when the mosquito net was adopted. Its name, dyʊra' (l.g., *girau*), is Tupi.

283 Originally the Tukuna slept in hammocks (na:'pa) made by weaving tucum
[513] thread to make an elastic mesh; beneath, they maintained a small fire on cold nights.
[439] *Tucum* thread, twisted by the women on the naked thigh or abdomen, is today another article of Tukuna commerce with the Neobrazilians. I never saw thread of *ambaúva*[b] fibers, which, according to Tessmann, is manufactured by the Tukuna, and none of the Indians whom I consulted had any idea of its preparation.

513 The hammock is made by passing an "endless" thread around two vertical posts,
286 the distance between them equal to the length desired for the hammock. A shuttle of paxiuba wood or, as a makeshift, a leafstalk of the burity palm is used for the weaving. Formerly, hammocks were apparently sometimes made of tucum in a technique of double transversal threads, but the Tukuna themselves say that this type was an imitation of the hammocks of a strange tribe, exactly which tribe they do not know. I never saw cotton used for the woof, as Martius reports.

The hammocks, in spite of having "cuffs" (*sobrepunhos*) are usually short, but, owing to the weaving technique, they stretch enormously in a lateral direction.
[531] The Indian women know how to produce various decorative patterns by inserting black threads or even red, yellow, and green.[a]

Nowadays, the hammock—which is never set up beneath a mosquito net—serves for the daytime rest, since rocking is the only way of keeping at a little distance the horrible plague of mosquitoes and gadflies. It is offered as a privilege to an honored guest.

[a] T., nʊ'čevẽ, nyo'ẽ.
[b] *Cecropia* sp.; known also as *embaúba, imbaúba.*

1:Nimuendajú E-5 (1941-1942) 1952
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Articles of use, clothes, for instance, are kept in a large basket made of *uarumã*, with a lid and a round mouth. Four pointed bulges woven in the lid and at the bottom serve as feet (pl. 5, *b*). Another type of uarumã basket, with a round mouth, has a flat, square lid and bottom (pl. 5, *d*). Baskets of these two types are found in all sizes, from 4 to 40 cm. in diameter. There are other small conical baskets woven in spiral technique, with flat bottoms. I do not know whether they are aboriginal or are imitations of the Neobrazilian *balaios* (hampers or fruit baskets). 352 285

In many houses nowadays one sees trunks that have been purchased from the Neobrazilians. In most houses, however, clothes and tucum fibers are suspended from the crossbeams. Almost always, too, there are the remains of preparations for the last celebration: some costumes hanging from the house posts, fragments of tururí cloth thrown on top of the highest crossbeams, dance batons thrust beneath the roof thatch, small drums tied to the corner rafters, grotesque masks wrapped in bundles of tururí cloth, and rolls of tururí containing ornaments. Frequently, also, one sees ears of maize tied together on the crossbeams or the loft. 352 [439]

The kitchen.—Nowadays at least, no one keeps or cooks food in the living quarters. For this purpose there is always a special little hut, ten to fifty meters away from the main house. Today this is invariably a rectangular shelter with a ridge roof. 343

According to Bates, the fires were built in the open space in the center of the house.[1] But the haphazard construction of the house he describes makes one doubt that this was customary, nor can one understand how the Indians, if they had kitchen fires in the middle of the house, could carry on in it such active ceremonies as the puberty ceremony. Moraes Torres, however, describes a Tukuna house which he saw a few years before, in 1852, perhaps in the same place (near São Paulo de Olivença), in which the space encircled by the inner series of the roof supports "served as kitchen and dance-hall."[2] It is noteworthy that most accounts give the cook shed its Portuguese name, *cozinha* (T., kuči'nâ). 343 114 [354]

All this leads one to believe that such separate sheds were an innovation that appeared when the Tukuna learned the preparation of fermented manioc flour, *farinha d'agua*, from the Neobrazilians, and that they are variants of the Neobrazilian oven "houses." At the same time, the Tukuna swear that these sheds have been used since the old days and that the aboriginal type was also circular. 343 [177]

In any case, the separate cook shed is today an outstanding characteristic of all the Tukuna settlements, distinguishing their houses at first glance from those of other peoples of the region, who cook beneath the roof of their dwellings or in an attached shed. In the Tukuna shed one finds everything necessary for preparing the daily food, as well as for making manioc flour.

The kitchen fire is distinguished by a *trempé*, a three-legged stand placed over the fire to hold a cooking pot. It consists of three pieces of baked clay, the central part, on which the pot rests, being either pierced or solid. [354]

Nowadays, fires are lighted by means of matches or a flint and steel lighter acquired in trade. According to Tessmann, fire was formerly produced by striking 372

[1] Bates, The Naturalist on the River Amazons, 2:403.
[2] Moraes Torres, Itinerario das visitas, p. 93.

1:Nimuendajú E-5 (1941-1942) 1952
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372 two stones; the technique of making fire by the friction of two sticks was unknown.[1] The Tukuna described to me, also, how the ancients struck two stones (to'a-ĕi[n'ṅ) together, catching the sparks in tinder of *taracuá*, a substance found in the nests of *tracuá* ants.

[824] Some, however, still remember well the fire drill used for this purpose, which was made of white *envira* wood. The drill was a rod about sixty centimeters long, or a shorter piece enclosed in a stem of *canna brava*. The hearth was a small board of the same wood, which rested on two small sticks. The drill, rotated between the palms of the hands, pierced the little board, and the glowing powder fell through the hole upon the tinder beneath. This apparatus, say the Tukuna, was invented by the culture hero dyoi'.

[297] Today, a wing of a parrot, forest turkey, buzzard, or royal hawk serves as a fire
[412] fan; the shaft is sometimes wrapped in a piece of cloth and covered with wax. Among the Tukuna I have never seen any fire fans of vegetable material, but the Neobrazilians and the Kokáma use them exclusively.

All the members of the family capable of working in the garden patch always bring kindling wood when they return. If, in spite of this, there is no kindling, special trips are made for it.

[412] Fire tongs are unknown, but once I came across a sort of fork, formed of three
[252] branches stemming from a single point, which served to arrange the coals and to place upon them a piece of meat for roasting. The fork was especially made for this purpose and had already been in use for some time.

The platform supported on four stakes is never found in the kitchen where
● 352 things are laid on the ground or are hung from wooden N-shaped hooks thrust into the roof thatch. These hooks sometimes end in a bird's head and are called vẹ'k[''ča (see p. 142). Some of the kitchens, however, have a small platform suspended from the roof, on which dried meat, bananas, and other foods are stored.

[415] Jugs, bowls, and plates have their places on an outside platform (giráu), at the side of the shed. The jars (l.g., *igaçabas*), even when empty, are kept in the kitchen. They are turned upside down when not in use, and it is customary to store fruits, and so forth, under them in order to keep the food away from domestic animals and bats.

312 Although the Tukuna habitually obtain their drinking and cooking water from a clean spot, such as the center of the current, it bothers them little if the filled containers remain for hours exposed to the rays of the burning sun. They drink
[271] little water, and one often finds the containers empty, but no one seems to feel the lack.

Utensils and containers.—All the Tukuna gourds, *cuias*, are made of shell of the
415 gourd (*cuieira*) and are generally covered on the inner surface, or in a few rare instances on the outer surface as well, with a black lacquer of *cumatẽ* juice (fig.
[386] 2, *a*, *b*). Sometimes the outer surface is decorated with an indelible red paint, *urucú*,
[531] in a design of palm trees and animals. There are large hemispherical gourds, smaller elliptical ones, and little, narrow, long ones.

In the kitchen one always finds a number of wooden ladles and spoons, sometimes of a respectable size containing almost a half liter; these represent a post-Columbian

[1] Tessmann, p. 561.

1:Nimuendajú E-5 (1941-1942) 1952
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412 assai). These sieves are identical with those of the Neobrazilians and are probably borrowed from them. The original type of Tukuna sieve is perhaps the round one found occasionally even today; it fits better in the mouths of the jars used in straining the pulp from which beverages are made, the original purpose of these sieves.

The paddle for stirring manioc flour in the oven is the same as that used by the [171] Neobrazilians—a small board attached to a long stick, if it is not just some old canoe paddle. For turning cassava (*mandioca*) cakes in the oven the Tukuna use a small board shaped like a segment of a circle, almost invariably a broken section [285] of an old canoe-paddle blade. Flour is kept in cylindrical openwork baskets woven [251] of uarumã in an open-mesh technique, lined with leaves that also seal the top, and tied by a plait of cipó. This is the common form also used by the Neobrazilians.

In the kitchen there are always a number of small four-legged benches, ȟu/ma'vᵊ 352 (fig. 4, *b*), rectangular or oval in shape, each carved entirely from a single piece of wood. Sometimes they are made in the form of a tortoise, *jaboti* (*Emys tabulata*) (pl. 9, *c*), and they are always made with some cunning. They are never more than ten centimeters high. These benches are used exclusively by men while partaking [562] of refreshments, whereas the women sit on the floor.

Cleanliness.—The house as well as the kitchen is usually clean, since both are 356 swept out at least once daily with a broom made of the leaf ribs of small *tucumã* leaves left over from the fibers used in making thread. The Tukuna do not tolerate a stink in the house or in the kitchen. They immediately remove excreta of domestic animals or of small children, including the soiled portion of the earth, with the [412] point of a short, broad blade.[11] This scrupulousness is the main reason why these [231] Indians have a distaste for raising chickens and never keep pigs.

Neither dog fleas nor chiggers (*Pulex penetrans; bicho de pé*) become annoying [136] in Tukuna houses, but cockroaches, crickets, and tracuá ants are most disagreeable. These last, above all, immediately swarm over any food not on the grill while the fire is burning and invade baskets and trunks with irritating persistency. The Indian chief Calixto daueru'kį fought this plague in Igarapézinho by thrusting thick reeds, open at one end, into the house thatch. In a short time the insects would build their nests in these reeds and, when the reeds were filled, he would shake them out over the fire and again insert the reeds in the thatch.

Communication between Settlements

487 Formerly, communication between isolated settlements was mainly by land, since the Tukuna, in contrast to the Omágua, were foot Indians, not canoe men. All the igarapés (tributaries of the left bank of the Solimões) inhabited by these Indians were connected by trails; likewise the different houses along a particular igarapé. Castelnau mentions these paths,[12] which connected the Tukuna habitations of the interior from Caldeirão (Belém) to Tabatinga and Loreto. With the development of navigation many of these trails were abandoned, although some are used even today.

501 Originally, the Tukuna practiced little navigation, being isolated in their jungle 177 centers on solid ground by the Omágua, their superiors in warfare. They had only

[11] *Terçado*, lit., a short, broad sword; probably the machete or *facão*.—Trans.
[12] Castelnau, p. 50.

1:Nimuendajú E-5 (1941-1942) 1952
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PLATE 9

532
322
524
352

Wood carvings. *a*. Capubira with young. *b*. Dolls of muirapiranga wood. *c*. Small bench in the form of a turtoise. *d*. Turunaré and ray. *a*, *b*, *d*, × 7/9; *c*, × 7/12.

1: Nimuendajú E-5 (1941-1942) 1952
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532
322

a

[524]

[352]

b

c

d

WOOD CARVINGS

2: Nimuendajú E-5 (1941-1942) 1948
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CULTURE

SUBSISTENCE ACTIVITIES

241 **Farming.**—The main *Tucuna* crops are bitter manioc, sweet manioc (macaxera), cara (*Dioscorea*), and maize. The last is planted with some ceremony. There are also at least three species of edible tubers which are not used by civilized people.

226 227 **Fishing and hunting.**—Fish, of great importance to the *Tucuna*, are taken with four- to nine-pronged javelins, arrows, harpoon arrows, baskets, weirs, traps, and a drug made of timbó. The Indians fish almost daily from childhood. On the Solimões, they are expert fishers of pirarucú, an important article of commerce.

224 177 411 Hunting today is unimportant, since game has been depleted to fill the demand for hides. The *Tucuna* now use firearms, but formerly employed the bow and arrow, spear, and blowgun. They also use pitfalls and several types of snares and traps. The blowgun, once the principal weapon, is disappearing.

222 262 [245] **Gathering.**—The wild burity, bacaba, patauá, and açahy palms are of great economic value. Some *Tucuna* plant Brazil nut trees near their houses. They eat certain frogs, Coleoptera larvae, and female red ants at hiving time. They like wild honey but keep no bees.

231 **Domesticated animals.**—The *Tucuna* raise a few chickens, but do not want hogs or other domestic animals because they dirty the premises. They keep young wild mammals and birds uncaged.

412 252 [177] [434] **Food preparation.**—Instead of a mortar, the *Tucuna* use a trough with a half-moon-shaped rocker of thick and heavy wood.

The making of manioc flour, introduced by the Neo-Brazilians, became one of the principal sources of income among the *Tucuna*.

HOUSES

342 The old houses had a small rectangular central portion with a short ridge pole mounted on props. Each end was semicircular, so that the ground plan was oval or nearly round. The walls were of a man's height, and were made of boards of paxiuba or of straw. The house could be sealed tight against mosquitoes. Families occupied the lateral corridors, the central space being reserved for ceremonies. All houses were spacious and well built.

177 342 352 513 The introduction of mosquito nets made house walls unnecessary. People slept on bunks along the walls, covered with mosquito nets, instead of in hammocks. Many houses were built without the semicircular extremities but with a longer central part, being like an open rectangular ranch house with a ridge pole. When the tribe occupied the flood plains of the shores and islands, they built houses on piles.

2: Nimuendajú E-5 (1941-1942) 1948
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Each residence has a proper name, given by the owner at a special feast. Houses are usually clean. 552 356

Household furniture.—Hammocks are made by a netlike technique of tucum thread of different colors; they are now used only for daytime resting. Clothes are kept in large baskets. 513 286

On the struts and rafters of the house one can often see remnants of the paraphernalia of feasts: masks, turury fringes, drums, and dance sticks. Ears of maize hang from the frame of the house or are piled in the loft. 352

The *Tucuna* never build a fire or eat in the dwelling. The kitchen is always a small separate house. Fire was formerly produced by drilling a horizontal piece of wood, which was placed over two cross pieces. There is, however, a tradition that even in old times they made fire by striking two stones. [343] 372

Fire fans are made exclusively of large bird wings. [412]

The *Tucuna* have plenty of small four-legged stools, either rectangular or oval, made from a single piece of wood, sometimes elaborately carved in the shape of a chelonian or batrachian. 352 532

TRANSPORTATION

Formerly, the *Tucuna* traveled largely on land, although on the small streams they used small primitive canoes made of paxiuba palm. From the *Omagua* they learned to make "ubá" type dugout canoes, and from the Neo-Brazilians to make "casco" type dugouts which were widened by heating them over a fire. These are sometimes provided with round shields (rodellas) and gunwales. *Tucuna* canoes are so well made that civilized people seek them. Paddles have crutch handles and a round blade with a large point. The blade and the crosspiece on the end of the handle, but not the handle, are invariably painted black. 501 [177]

DRESS AND ORNAMENTATION

Formerly, both sexes trimmed their hair slightly over the brows, and used a comb made of twigs held between two parallel sticks. 302

Both sexes used to pierce their ear lobes; only women do so now. Through the hole they usually wore little plates of white wood; on feast days they inserted small rods with feathers on the front end, from which a small metal plate hung. Women's plates were triangular, men's moon-shaped. Long ago they pierced the nasal septum, through which they had put a little rod of *Gynerium*. They also used to tattoo the face, which at one time may have indicated clans. There are still recollections of circumcision of girls, but not of men, as described by Father Noronha in 1768. 304 301 [174] [114]

653333—47—48

4: Marcoy T-5 (ca. 1865) 1875 SQ20 Tucuna SQ20

mock. On parting we gave the man some fish-hooks and the woman a pair of scissors which had been notched by long use. This liberality procured from the pair a torrent of thanks from the depths of their throats, besides a present of part of the bananas they had gathered.

We stopped successively at several Ticuna huts, where, without other payment than a trifle gracefully presented to the proprietors, we ate, drank, slept, and collected musical pipes, drums, necklaces, bracelets, coronets, pompons, crests, and other baubles representing the wealth of the country, of which a Parisian bourgeois would have envied us the possession to decorate the walls of his villa at Asnières or Pantin.

The information we obtained on our journey concerning the manners and customs of the Ticunas is limited to the subjoined details. If we do not preface them with any notice of the antecedents of these natives, it is because the thread which connects their present with their past is too slight to sustain a dissertation.

The Ticuna nation, mention of whom occurs as far back as the seventeenth century, occupied, at the time when Pedro Teixeira ascended the river, the space on the left bank comprised between the rivers Ambiacu and Atacoari. On the north its territory was bounded by the Pehua and Yahua Indians; on the east by the Yuris of the river Içá; and on the west by the Orejones of the river Napo. These territorial limits remain still the same, only the numerical strength of the Ticunas is no longer commensurate with the extent of country they formerly occupied. Subjugated, re-subjugated, and catechised in turn by the Portuguese Carmelites and the Spanish Jesuits, who based on the pretensions of their government a claim to the legitimate control of the Ticunas and disputed for possession by force of arms, these natives, already much enfeebled by the contrary influence of the two forces acting upon them during half a century, were repeatedly decimated by the small-pox, that cholera-morbus of the red-skins, which completed the work of the *de Propaganda Fide*. All that now remains of the Ticuna nation forms a population of about one hundred and fifty individuals, all of whom live on the borders of the Atacoari and its two tributaries.[1]

A very odd custom of the Ticunas is the manner in which they receive individuals of another nation than their own. Hardly has such a visitor appeared on the threshold of their hut, than all the Ticunas who may be present seize their lances and present the point at the individual, under pretence of opposing his entrance. The visitor, who is aware that this is only etiquette, thrusts aside with his hand the weapons directed against him, enters the hut and seats himself on the nearest hammock. The majority of the Ticuna huts are provided, like the Brazilian drawing-rooms in the province of Para, with three or four hammocks slung opposite one another. When each hammock is made to swing by its occupant, either to chase the mosquitoes or to cool the air, and all swing together, passing, repassing, and apparently dodging, without ever coming into collision with each other, one might imagine oneself in a lace manufactory with the interminable motion of the bobbins before one's eyes.

The master of the hut then addresses the stranger, and in the hollow ventriloquial

[1] We speak of the Ticunas who are living wild, and not of those individuals of the same nation who have settled during the last twenty-five years in several of the villages on the Amazon.

5: Bates N-5 (1848-1859) 1892
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a chief of more or less influence, according to his energy and ambition, and possessing its pajé or medicine man, who fosters its superstitions; but they are much more idle and debauched than other Indians belonging to the superior tribes. They are not so warlike and loyal as the Mundurucús, although resembling them in many respects, nor have they the slender figures, dignified mien, and gentle disposition of the Passés; there are, however, no trenchant points of difference to distinguish them from these highest of all the tribes. Both men and women are tattooed, the pattern being sometimes a scroll on each cheek, but generally rows of short straight lines on the face. Most of the older people wear bracelets, anklets, and garters of tapir-hide or tough bark; in their homes they wear no other dress except on festival days, when they ornament themselves with feathers or masked cloaks made of the inner bark of a tree. They were very shy when I made my first visits to their habitations in the forest, all scampering off to the thicket when I approached, but on subsequent days they became more familiar, and I found them a harmless, good-natured people.

A great part of the horde living at the first Maloca or village dwell in a common habitation, a large oblong hut built and arranged inside with such a disregard of all symmetry, that it appeared as though constructed by a number of hands, each working independently, stretching a rafter or fitting in a piece of thatch, without reference to what his fellow-labourers were doing. The walls as well as the roof are covered with thatch of palm-leaves; each piece consisting of leaflets plaited and attached in a row to a lath many feet in length. Strong upright posts support the roof, hammocks being slung between them, leaving a free space for passage and for fires in the middle, and on one side is an elevated stage (*girao*) overhead, formed of split palm-stems. The Tucúnas excel most of the other tribes in the manufacture of pottery. They make broad-mouthed jars, for Tucupí sauce, caysúma or mandioca beer, capable of holding twenty or more gallons, ornamenting them outside with crossed diagonal streaks of various colours. These jars, with cooking-pots, smaller jars for holding water, blow-pipes, quivers, matirí bags* full of small articles, baskets, skins of animals, and so forth, form the principal part of the furniture of their huts, both large and small. The dead bodies of their chiefs are interred, the knees doubled up, in large jars under the floors of their huts.

The semi-religious dances and drinking bouts usual amongst the settled tribes of Amazonian Indians are indulged in to greater excess by the Tucúnas than they are by most other tribes. The Juruparí or Demon is the only superior being they have any conception of, and his name is mixed up with all their ceremonies, but it is difficult to ascertain what they consider to be his attributes. He seems to be believed in simply as a mischievous imp, who is at the bottom of all those mishaps

* These bags are formed of remarkably neat twine made of Bromelia fibres elaborately knitted, all in one piece, with sticks; a belt of the same material, but more closely woven, being attached to the top to suspend them by. They afford good examples of the mechanical ability of these Indians. The Tucúnas also possess the art of skinning and stuffing birds, the handsome kinds of which they sell in great numbers to passing travellers.